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Chief Lott was Bible-toting cop, pistol-packing preacher

By Merita Koll
(Printed in Sunflower County Times, Feb. 23, 1984.)

Police Chief Lott was the subject of my first story in feature writing class. I was putting the finishing touches on the final draft. Just two more questions and that would be it. I dialed City Hall and asked for Chief Lott. The answer was, "He isn't here right now, he is out on a call. I'll have him call you as soon as he returns."

About five minutes later the phone rang and the same voice said, "Chief Lott has been involved in an accident and is seriously hurt, so he probably won't be returning your call anytime soon."

I heard the scream of the ambu-

lance as it turned in at the hospital nearby. I remember feeling sick as I got in the car and drove toward town to the Standard Station to see if the men there knew anything more. When I pulled in, they were in a tight group talking so low I had to get out of the car to hear. They said Chief Lott was dead, killed in an accident involving the city fire truck. The truck struck his patrol car as the two vehicles were responding to a call.

The news put a pall over our town. It happened around 5:00 in the afternoon, Feb. 14. For Ruleville the day of hearts had come to a sad close.

Bill, as his friends called him, died doing what he liked best, answering the call of someone in need.

His life which just moments before was brimming with activities of the present had suddenly become a parenthesis in eternity.

The following story is from an interview I had with him about two weeks before his death. I left it in the present tense to show what he tried to accomplish while he lived.

When 60 school children filed through city jail in Ruleville last week, their eyes grew wide with wonder as Police Chief Bill Lott showed them the steel and concrete cubicles made to cage the bad guy. The tour caused them to vow never to become the bad guy. Chief Lott may have had them swear on a stack of Bibles.

He has been a preacher since he was 19 years old. "People ask me, 'How can you be a preacher and a policeman?' To me they don't clash at all. If more people would carry their Bibles into their jobs they would be much better off."

He now pastors Bethel Baptist Church in Drew, Mississippi. How does he have time to do both jobs? Chief Lott says "Both jobs together don't leave much time for personal life."

His church congregation numbers about 40 members. It is smaller than churches he has pastored before but he says, "I can't handle many more people than that; I like to be close to my people so I can help them and really get to know them. We are like a big family."

Lott came to Ruleville in September of 1981 and is proud of the progress the Police Department has made. "We've started a record system of photo and fingerprint identification of each individual we arrest. I have my own darkroom. We have a good working relationship with our high school; we have three students who come three times a week for one hour and learn the basics of law enforcement."

Another project of Chief Lott's is the fingerprinting of all kindergarten children in Ruleville. "We give the prints to parents to aid them in case their children are kidnapped."

Lott also hopes to establish better relations with the public. He says, "If we can establish a good rapport with our people a lot of our problems are solved. But a badge and a gun causes some people to turn against you. People need to know we aren't just the enforcer, but we are here to help and listen."

Lott reached around behind him and pulled a Bible from his bookshelf. He said, "I keep a Bible in my office and I use it some times in some ways depending on the person I'm dealing with to show my genuine concern in helping them."

He attended Mississippi Delta Junior College and went three years to Mississippi College paying his way by working as an undertaker for a time and then working for an ambulance service. "I don't like to think back on those days," says Chief Lott.

"The work was hard mentally and physically for a young college student; I did everything from saving lives to delivering babies. I even delivered twins once." As for his undertaker job, well, Chief Lott buried that subject as quickly as it was brought up.

On his office wall hangs a plaque of appreciation from Ruleville's Dixie Youth All Star Baseball team which he helped to coach last summer. When asked what attributed to the large ratio of young people coming to him for help, he said, "Because they know I am interested in them. No matter how minute the problem is. I listen and offer help, and I never put them down . . . if you can do this then

In photographs taken coincidentally the day after Merita Koll's interview, Chief Lott fingerprints one of the children.

you are helping them body, soul, and spirit."

"I've never had to pull my gun on anybody. I have fired warning shots into the air, but usually if I ever get my hands on them I can handle them. I've had to wrestle with them at times, but if I can just manage to get on top of them, I've got it made." Chief Lott is armored with two hundred-forty-five pounds of solid meat.

Does his work as a preacher conflict with his work as a policeman? "Both are equally important to me. They don't clash at all; both involve helping people, and I've always wanted to help people. I don't enjoy locking people up, but I'm hired to be chief enforcement officer and that's part of my job."

Does he feel fulfilled? "Yes, but I wish I could do more, like getting down to the real problem with law breakers. They are usually confused people who think nobody cares enough to listen to them and feel their hurts."

He says he usually prepares his sermons on Saturday nights using notes he has jotted down during the week. At night when the town is sleeping and other patrolmen are on duty, Chief Lott has his quiet time with the Lord. He likes reading from the Psalms, and his favorite Bible verse, Revelation 21:4, he quotes from memory. "And he will wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor pain. All of that has gone forever."



Being behind bars isn't so bad—when you're five years old. The kindergartners got to see the inside of the city jail cells. Photos by Cindy Herring.



Two members of the Ruleville kindergarten classes find out "first hand" what it's like to be handcuffed.

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The creche in Christmas

Somehow I believe I will have to agree with the United States Supreme Court's decision concerning the use of a nativity scene for Christmas decorations on public property. I cannot bring myself to the point of accepting the majority opinion of the court in its reason for making its decision, however.

In the first place, if we are going to observe Christmas, then a nativity scene certainly is in order. If it is a violation of the principle of the separation of church and state to use such a scene for Christmas decorations, then I would have to submit that to observe the Christmas holiday at all in the public sector would be just as much of a violation.

Now some of my acquaintances who know me to be a strict separationist when it comes to church and state are going to presume that I have departed from my senses in making such a statement, and perhaps I have. If so, it has nothing to do with that statement, however. It is simply that I feel that if Christmas is to be observed at all, then the fact that it is the observation of the birth of Christ cannot be separated from it. And if I had been making the decision for the Supreme Court, that is the basis on which I would have come up with the same decision that the court did.

We don't have to celebrate Christmas throughout the whole of our society, but we do. It is a Christian observation that the world has adopted for itself. And if the world is to adopt our observation, then I feel the world should be prepared to accept the Christian symbols that go along with it.

The court has a three-pronged test by which it generally seems to judge church-state matters. I have to disagree with the conclusions that Chief Justice Warren E. Burger utilized in writing his majority opinion. He said

using the nativity scene (or creche) had a secular as well as a religious purpose. I don't think so. If the nativity scene is not purely religious, then it shouldn't be used; because to use it otherwise would seem almost to profane the occasion which it represents. Burger added that the creche does not have the primary effect of advancing religion. Again, there is no other reason for using it. Then he added that its use does not involve an excessive entanglement of church and state. I disagree there, too; for it is a Christian symbol, and I don't know how much more of an entanglement there could be.

I do agree with the minority opinion that states that to use the nativity scene confers the prestige of the government on the beliefs associated with the creche. I understand the concern that says "the effect on minority religious groups, as well as

on those who may reject all religion, is to convey the message their views are not similarly worthy of public recognition."

I am aware that there will be those who will seek to use my position as a platform of support for structured prayer in the public school. But there is a difference. To see structured prayer in the public school, those supporting the effort would be seeking to impose their particular viewpoint upon society as a whole. In the case of Christmas, the entirety of society has taken for itself our religious observation.

I don't think that we can stop our society as a whole from observing Christmas. If there is to be such a wholesale observation, however, I feel that our religious symbols should not be felt to be out of place. They shouldn't be mandatory, but neither should they be ruled out.

Guest opinion . . .

You preachers shut up and listen to a layman — for a change!

By Andy Rainey

I'm fed up to my Adam's apple with all this gobbledy-goop from you preachers, classifying each other a liberal, conservative, moderate, ultra-liberal, ultra-conservative! Don't you know that what you may consider liberal views may be moderate to me or what I might consider moderate views may be conservative to someone else?

Who gave you the right to classify anyone except yourself?

An ad-hoc committee of six lay people went to the Southern Baptist Convention in New Orleans because of our grave concerns for the future of our convention program, caused by your fighting among yourselves over what you termed "inerrancy of the scriptures" but what in actuality was a political fight for control of the offices of the convention. We requested and received a hearing with the Executive Committee of SBC, at which we expressed our concern and asked them to adopt a resolution and pass it on to the convention calling on everyone to love one another as Christ loved them and not do anything that would lead to conflict.

The Executive Committee, in its wisdom, decided that if there was to be conflict, it should be on the floor of the convention assembled, so that the convention might resolve the conflict as the Holy Spirit led it. The leaders of the Executive Committee assured us that they would do all they could, individually however, to hold down dissension. Then president-elect Draper, in particular, expressed his concern and promised to do everything he could to level out the rough

spots. How well he succeeded was evidenced in the Pittsburgh meeting which I think everyone agrees was the most harmonious convention in recent years. We are grateful to God for President Draper and his being willing, under the Holy Spirit's guidance, to take control of the Convention and lead us through a very trying time.

The ad-hoc lay committee is not seeking any credit or recognition because of its effort, but we simply want you preachers to know that sometimes we do think, sometimes we do have concerns, and sometimes we act because of deep convictions; you are not the only ones God will lead, if we let him.

But now I am beginning to hear different preachers saying, "Just wait until we get to Kansas City. The fur will fly there." If it does, I pray that President Draper will again take control; and while I don't object to full discussion or even a little scrap, I hope that we can have it without anger and bitterness and that we can still love each other as Christian brothers.

Now, let's take a look at some of the things you claim you are fighting about and see how utterly ridiculous your arguments really are.

I do not believe we have a preacher in the Southern Baptist Convention that does not believe that God has given us his message in the Bible, but God is Spirit and his message is Spirit. I am certain in my own mind that he would never so handicap his message as to allow his ultimate and complete message to the fallibility of ancient (or modern, for that matter)



scribes, assuming to them any degree of inspiration that you wish. This ultimate and complete message could only come through Christ, God's only begotten Son, who with the Father and the Holy Spirit make up the Trinity—one God!

Then again as to the ultimate and complete message as brought to us in Christ, we are faced with human apostles, disciples, writers who disagreed among themselves as to what his message was actually saying. You will recall that the Apostle Paul "opposed him (Peter) to his face" because of Peter's beliefs concerning the gentiles.

What I am trying to say is that the message is the important thing, and let's not try to take something that is Spirit and reduce it to material. To do so is actually idolatry, which God forbids!

God is continuing to expand our knowledge of him and his message. When Christ left his disciples and returned to the Father, they had an incomplete knowledge of his message. They interpreted what they could; but several years later the Apostle Paul was given a more complete understanding, according to the interpretations we have of their writings.

I believe that we have, in the last 50 years, received more revelation for a better understanding of God's message than was received in the millenia prior. The Holy Spirit is preparing us for Christ's second coming that we may be more useful in the Kingdom he will establish here on earth.

We had better learn to love each

other, be understanding of the differences among us, and join hands and hearts together in following Christ's great commission to us to "go into all the world —" as we have promised that we will do in Bold Mission Thrust. We are going to be held more accountable than previous generations because of this greater revelation — "unto whom much is given —"

Now, let's all go to Kansas City next year, disagreeing on some things if we must, but doing so in love and respecting each other's right to receive the Holy Spirit's revelation in the way he has given it to each of us.

Let's not use a theological sword to fight a political battle.

The very heart of Southern Baptist life is unity even in diversity.

Andy Rainey is a layman from Gulfport.

Oklahoma saves with free prayers

OKLAHOMA CITY (EP)—Oklahoma's state senators are saving money with free prayers. A move toward austerity in state government, forced largely by a decline in oil revenue, caused the Senate to cut its funds for the traditional "chaplain of the week" program.

Senate chaplains, nominated by senators for one-week stints, were paid \$125 a week. They received no per diem, so cutting the program saved less than \$3,000. Although Senate chaplains no longer will be paid, preachers have been asked to volunteer to lead a daily prayer.

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Rural churches suffer unfair stereotyping

By J. Lawrence Westbury

OXFORD, Miss. (BP)—Rural churches, unfairly stereotyped as backward and resistant to change, are much more progressive than most individuals assume, participants at a Church in Rural America symposium have been told.

The three-day gathering sponsored by the Rural-Urban Mission Department of the Southern Baptist Home Mission Board, brought together representatives of Southern Baptist Convention associations, and local churches to address the issue of the rural church's ministry in twentieth century America.

Robert Wiley, associate director of the department, set the tone by dispelling the view of rural churches as antiquated and out of touch with contemporary ministry.

Drawing on facts from the 1981 Uniform Church Letter, the Atlanta resident cited studies which revealed one-third of the convention's Sunday school members are enrolled in rural churches which also account for a third of the denomination's annual baptisms.

"They are baptizing more people out of fewer possible candidates because of the less populated areas in which they minister," he explained. "More than 55 percent of new people enrolled in Sunday School last year were enrolled by those same rural churches. They are not as weak as we are sometimes led to believe."

Too often rural churches (with 300 or fewer members in a population area of 2,500 or less) are considered the runt of the litter by the larger urban churches when they are actually the strength of the Southern Baptist Convention, participants were told. The 22,260 rural churches are eligible for 44,520 messengers at the annual SBC meeting, he pointed out.

"We are a convention of small churches," Wiley said. "Nearly 67 percent, or 1,320 churches in the one-to-forty-nine-member category, are located in extreme rural areas."

The misunderstanding reaches to the denominational level where the SBC's programs and approaches also fail to grasp the special nature of the small, rural church, Royce Rose, director of independent studies for the Seminary External Education Division, said.

Rose charged the SBC, "in its infatuation with time management, organization, goals, plans, and change runs counter to the nature and concerns of lay leaders in small rural churches. The denomination's preoccupation with change seems to say to the small rural church 'you must set goals and grow in number and organizational structure'—you must become a large church to be adequate and visible."

The number of rural Southern Baptist churches and opportunities facing those churches has not changed significantly in the last 50 years, according to James Lewis, director of associational missions division, Home Mission Board.

Southern Baptists' 22,000 rural churches of today, like those of 1930s,

are responding to concerns of self image, changing community, leadership training, stewardship and economy. This presents a challenge to denominational leaders to "capture the energy and imagination of the tremendous people and financial resources" in rural America, he said.

Dale Holloway, national consultant of bivocational ministries, HMB, told the group Southern Baptists' distribution of pastors may not be in harmony with God's plan. He reported a disproportionately high concentration of ministers in some areas short changes other areas.

One ministry alternative to reverse the trend would be a greater acceptance and use of bivocational ministers—those who work a full-time secular job while fulfilling a ministerial leadership role.

Tommy Starkes, associate professor of Christian Missions and World Religions at New Orleans Seminary, urged rural pastors to continue their ministries to the poor. Government findings show 27 million Americans live in poverty, 43 percent of them in the South, he said. With 85 percent of all Southern Baptist churches located in that same geographic area, those congregations have a ready-made ministry to reach that group for Christ.

"Ninety percent of the Bible is written from the view of a weak, poor, and oppressed people, and historically, Baptists have had humble lifestyles and origins. We are the first Baptists in 400 years who are becoming a people of wealth and power—I hope we do not forget our rural roots and cease to relate to the needs of the poor around us," he cautioned.

(Westbury is associate editor of the World Mission Journal.)

The Baptist Record

Overseas Baptists report 146,149 baptisms in 1983

By Bill Webb

RICHMOND, Va. (BP)—Overseas churches related to Southern Baptist mission work baptized a record 146,149 believers and increased to 1.7 million members in 1983.

They worked in the midst of wars, economic crises, droughts, floods, and broadening Islamic influence to baptize one person for every 11 members, according to Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations. The United States ratio is one baptism for every 36 Southern Baptist members.

Churches of the Brazilian Baptist Convention, with well over a half million members, accounted for 30 percent of the baptisms—44,648. Nigerian Baptists reported 16,193; South Korea, 12,023 (one for every 4.6 members); Tanzania, 7,827 (one per 4.9 members), and Mexico, 5,390.

"We had some concern that the rate of increase (3.77 percent) was not as great as the year before (nearly 11 percent); but we feel we are on the edge of a great thrust forward," Bryan said.

His optimism is fueled by reports that the number of overseas churches increased from 12,170 to 13,586 and mission points from 14,997 to 16,995 during the past year.

The 13 percent jump in the number of mission points—1,998 new ones—is one of the most significant developments during 1983 because it suggests a future acceleration in both

the number of churches and members, Bryan explained.

Field evangelism and church growth consultants point out church growth is directly related to the number of preaching points, he said.

"I think we need to emphasize this is not all our initiative," Bryan added. "We are responding to felt needs on the part of national leaders and conventions. We cannot do it—the Lord never intended for us to do it—on our own. It's a partnering. Enriching the partnership is the challenge before us."

National Baptists showed a strong commitment to provide well-trained national leadership for those churches. Enrollment in resident theological seminaries and institutes shot up 18 percent in 1983 to 7,284. Some 7,171 others studied at 306 seminary extension centers while another 1,181 took additional theological courses.

Despite inflation and devaluation of national currencies, overseas Baptists boosted their giving to the equivalent of \$72.5 million, better than 10 percent ahead of 1982 gifts of \$65.8 million.

The ranks of overseas Southern Baptist missionaries swelled to 3,346 with the appointment of 357 during 1983. The number of countries in which they work grew from 96 to 102. (A 103rd country, Sierra Leone, has been added in 1984.) Missionaries entered five new areas last year—the

Netherlands Antilles Islands, Fiji Islands, Swaziland, Mali, and Nepal—and reentered Angola and St. Lucia. Because no new missionaries had been assigned to Jamaica recently, it was dropped from the list.

Southern Baptist volunteers participating in overseas ministries during the year totaled 4,735, a drop from the record 5,749 in 1982. The record year reflected heavy involvement by Texas Baptists in Brazil as Brazilian Baptists celebrated their centennial.

Radio and television broadcasts during 1983 presented the gospel to an estimated 115 million people.

Fifty-three physicians, 10 dentists and 71 missionary nurses worked alongside 4,777 nationals in ministering to 144,469 inpatients and nearly 1.3 million outpatients.

Missionaries helped personally in many disaster and relief situations, administering \$587,858 in general relief funds and more than \$6.6 million in hunger funds.

Missionaries and overseas Baptists helped nearly 337,000 people in community centers and 2,427 residents of children's homes.

Ninety missionaries and 745 overseas Baptists produced five million periodicals (under 486 titles), almost 2.9 million books (831 titles) and more than 9.8 million tracts (359 titles) for training and evangelistic uses.

(Webb writes for the Foreign Mission Board.)

Joint Committee discusses Moon, PAW

By Dan Martin
Baptist Press news editor

WASHINGTON (BP)—A decision on whether to enter the Sun Myung Moon tax evasion case as a "friend of the court" was postponed for further study by members of the Baptist Joint Committee on Public Affairs during their annual meeting March 5-6.

The committee—and its Southern Baptist component, the Public Affairs Committee—also spent more than two hours discussing the involvement of BJCPA Executive Director-Treasurer James M. Dunn with People for the American Way, a First Amendment rights coalition.

In other business, the committee elected Donald Brewer, a Southern Baptist attorney from Chicago as chairman and adopted a \$505,919 preliminary budget for 1984-85.

Committee members, by a 15-6 vote, requested the staff to study BJCPA involvement in the Moon tax

evasion case, and to consult with committee officers before making a final decision on whether to file a motion with the Supreme Court on behalf of the controversial Korean head of the Unification Church (Moonies).

John W. Baker, general counsel of the joint committee, reviewed the case for the committee, specifying joining in would in no way indicate any agreement with the church but would only be because of the "significant religious liberty issues involved."

Baker told Baptist Press the issue which concerns the BJCPA "is not Moon's guilt or innocence in the tax evasion case. The real issue to us is whether the church or the government determines what is religious and non-religious in their expenditure of church funds. What that means to Baptist churches is that the trial court held the government does

have role in saying how a church spends its money."

Baker told committee members "it is too late" to join an effort asking the Supreme Court to review the case, but said if the high tribunal does elect to hear it, the BJCPA may wish to file a brief specifying religious liberty concerns.

Baker said the parties joining in to ask the court to review the case "are a remarkable collection of people who normally wouldn't talk to each other," ranging from the National Association of Evangelicals to the National Council of Churches.

Sam Currin, a Southern Baptist attending his first meeting of the committee, opposed joining the case, saying he would rather see the staff involved in the "Nebraska case."

Currin, U.S. attorney for the Eastern District of North Carolina, and a former aide to U.S. Sen. Jesse Helms

R-N.C., referred to controversy in Nebraska concerning the church school of an independent Baptist church, its pastor and seven deacons.

The case, already refused by the Supreme Court, relates to certification of teachers by the state of Nebraska. Baker said the case and its appeals were poorly handled legally, and another case with more expert legal guidance currently is working its way through the courts.

Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission, also opposed joining the action, saying: "I am not sure we need to be explaining anything else to our constituency right now. No doubt the action poses a real threat to us, but unless we are absolutely essential, I am going to vote against it."

When another committee member remarked it would be an opportunity (Continued on page 4)

Baptist Joint Committee discusses Moon, PAW concerns

(Continued from page 3)

to educate the nine constituencies on issues of religious liberty, Allen countered: "We are just about up to our ears in educational opportunities right now."

Allen referred to two issues on which the BJCPA currently is under fire, at least among Southern Baptists. One is Dunn's former participation in People for the American Way, and the other for the committee's opposition to President Reagan's proposed constitutional amendment on school prayer.

The issue of Dunn's recently expired term on the advisory board of PAW was raised by Albert Lee Smith, from Birmingham, Ala., a frequently critic of Dunn's relationship with PAW and of one of PAW's founders, television producer Norman Lear.

Smith, a former one-term congressman from Alabama currently seeking the Republican nomination for U.S. Senate, surfaced his complaint in a September meeting of the

Public Affairs Committee and spoke during a debate at the Alabama Baptist State Convention in November, when he appeared to be requesting the BJCPA be defunded by the SBC.

The deacons at Smith's church, Southside Baptist Church of Birmingham, also passed a resolution requesting a study to see if Cooperative Program funds were being misused by funding BJCPA when Dunn was involved with PAW. Subsequently the SBC Executive Committee discussed the Alabama Convention resolution and declined to recommend defunding the BJCPA.

The most recent objection occurred during a breakfast meeting of the SBC component, and again during a miscellaneous business session of the joint committee. Generally, Smith's complaints concerned the involvement of Lear, a \$40,000 grant from the Playboy Foundation to help PAW get started in 1980, and an advertisement which appeared in Playboy, listing the advisory board and Dunn.

"My real concern, and one felt by

many people in the convention; is that we need to disassociate ourselves in every way from the People for the American Way," Smith said. "I don't believe Southern Baptists will want to continue funding anything that is in any way in sympathy with anything Norman Lear says or does."

Dunn reiterated he has declined a second term on the PAW advisory board and that his only involvement with the PAW is as "one of 105,000 people who receive its newsletter."

During the March PAC meeting, Dunn countered Smith's allegations that PAW is supportive of homosexual rights, pornography and abortion by noting the organization is "educational and promotional," that Norman Lear is only one of the board members and founders, that no positions have been adopted on social issues and that "not one penny of Cooperative Program money ever went to People for the American Way."

Dunn, who was executive director of the Texas Baptist Christian Life Commission prior to coming to BJCPA in 1981, told Smith: "I will not take a back seat to anyone in my commitment to moral causes. I have fought liquor, gambling, and pornography. I have been very visible in these efforts, even to the point of having death threats made against me and my family."

"You are trying to smear me with guilt by association and that needs to be made abundantly clear. I will not take second seat to anyone for my commitment to moral causes."

Allen asked Smith if what he wants is for Dunn "not to take the newsletter," and whether the attack is "against the man (Dunn) and are you seeking his blood." Allen added: "I think enough has been said about this."

Smith, however, surfaced the issue again before the entire committee meeting, finally moving that "no staff member shall be involved in or participate in any activity with or have any identification with Norman Lear and the People for the American Way."

After a discussion which lasted more than an hour and a half and featured a parliamentary tangle of substitute motions and a suspension of the rules, the committee finally voted 18-2 to "table indefinitely" the matter.

Smith told Baptist Press he thought the "committee dodged the issue," by tabling the motion, and predicted there will be "serious questions coming up on the floor of the Southern Baptist Convention as to whether or not the majority of Southern Baptists have been heard by the Baptist Joint Committee."

Smith also was critical of a BJCPA vote to reaffirm its opposition to the Reagan prayer amendment. He favors the amendment, and skipped one of the sessions of the BJCPA to lead a prayer at a rally for the amendment on the west steps of the U.S. Capitol. "I went over and asked if I could participate," he said.

Composing and arranging are features of sessions

Music reading sessions, a banquet, and a composing and arranging symposium will all be part of a two-day double conference, April 27-28 in Jackson with arranger, Ronn Huff.



Huff

Love Reaching.

Conference I, a time of music reading/music in worship, will begin April 27 at 9:30 a.m. with refreshments and fellowship in the lobby of the Baptist Building. The day will be spent in reading music and sharing thoughts on worship. A banquet at 6 p.m. in the skyroom will conclude Conference I and begin Conference II.

Conference II is a composing/ar-

ranging symposium. The first session with Huff will be at 7:30 p.m. as he shares mechanics and helpful hints for composers and arrangers. On Saturday Huff will spend 8:15 a.m. to noon in dialogue sessions with Mississippi composers and arrangers.

Huff is an orchestrator, arranger, and conductor based in Nashville. Those for whom Huff has arranged include Bill Gaither Trio, Amy Grant, Debbie Boone, Oral Roberts television specials, Nielson and Young, Oklahoma Singing Churchmen, Imperials, Sandi Patti, Johnny Cash, Roger Williams, Dionne Warwick, and Robert Goulet.

All church musicians are invited to participate in one or both of these conferences.

A \$10 per person registration fee covers the cost of the banquet and materials. Please send fee along with registration information to Church Music Department, Box 530, Jackson, Miss. 39205, by April 15.

Senior adult conferences speakers: Day, McIntire

Two Senior Adult Conferences will be conducted at Gulfshore in May and two more in August.

The first two conferences will be

conducted the weeks of May 14-18 and May 21-25.

Each week begins with the evening meal the first day and concludes after breakfast on the last day.

The personalities for the first week include Alan Day, pastor of First Church, McComb, preacher; Bennie McBride, minister of music, Pearson Road Church, Pearl, music director; Mrs. Irene Martin, of Harpersville, pianist; and Art Nelson of Jackson, organist. The Senior Adult Choir of First Church, McComb, will be providing music at each of the periods of evening worship.

Glenn Shows of Woodlawn Church, Vicksburg, will be fellowship leader; Ethel McKeithen, Jackson, will be associate program director; and Mose D. Dangerfield, state senior adult consultant and state Church Training director, will be program director.

The personalities for the second week, May 21-25 include Russell McIntire, pastor of Oak Park Church, New Orleans, preacher for the week; and John T. Laughlin, minister of music, First Church, Meridian, will be musician. The accompanists will be Mrs. Irene Martin, pianist and Art Nelson, organist. David Raddin of First Church, Brandon, will be the fellowship leader and Miss Ethel McKeithen of Jackson will be associate program director and Mose D. Dangerfield will again be program director.

Special interest classes at each of the conferences will include, "How to Make a Will," "How to Have a Good Senior Adult Church Training Program," "How to Live on the Money You Have," and "How to Relate to My Family," among others.

Senior adults and churches desiring to make reservations at Gulfshore for one of the weeks should write the Gulfshore Baptist Assembly, Frank Simmons, Pass Christian, Miss. 39571. The assembly charge for the weeklong conference is \$100.75.

Southern Baptist Foreign Mission Board



Missionary Appointment Service

April 10, 1984 • 6:45 p.m.
Coast Coliseum
Biloxi, Mississippi

Sponsored by: Mississippi Baptist Convention

Faces And Places

by anne washburn mcwilliams

The curtain rises on spring

March is a changable month, one day trying to hang onto winter's coat-tails and the next opening up its arms to spring. The first Monday night of the month I drove to a Christian Witness Training session at the church, through flurries of snow so thick I could hardly see the road. Ten days later, at 80-plus degrees, I turned on the air-conditioner in my car when I drove to Meadowbrook for lunch.

Mornings this week, I've been inclined to believe that spring is winning the battle with winter. On our 6:30 a.m. walks, my dog, Brownie, and I have been apt to break into jogging, or even running, excited about the sheer joy of being alive. A cat crosses the street in front of us; we swiftly change gears and away we go with the wind!

Early yesterday, a plump little grey squirrel was sitting on his haunches at the corner of my patio, white tummy showing, waiting for me to toss out a breakfast of crumbs. (I wonder if it's the same squirrel my neighbor, Pat Jordan, said scratched on their screen door the other day to get their attention.) A red-headed woodpecker flew down to the feast. Soon a bluejay came, too, and then two blackbirds and a robin.

As I walked 9/10 of a mile, I could

hear birds singing, and see them flitting busily here and there. Yellow-bells along a fence rang out a melody in yellow. A redbud glowed faintly pink in the sifted sunlight. Tight buds stood poised on a wistaria vine, ready to pop open. Graceful green willow fronds swayed gently.

Here and there along the street I passed stacks of limbs from pruned shrubs and piles of old leaves, ready for the city's pick-up day. People have been cleaning their yards, I see, discarding winter's debris and getting ready to plant anew. (Walter Logan said he planted some mustard seed, and they came up, but that last cold spell killed them.)

I passed a yard filled with blossoming plum trees and caught a whiff of their heavy rich fragrance. All these spring smells were just too intriguing for Brownie! He wanted to keep darting from one side of the street to the other. I finally had to pick him up and carry him the last block to get him to come on home with me.

This week, the curtain went up, officially, on the new season. I'm all set to watch the scenes in this drama called "Springtime."

Eagerness and expectancy are abroad in March—and hope.

Foreign Board sends vaccine to Mali

BAMAKO, Mali (BP)—Four Southern Baptist volunteers—a doctor and three nurses—were going to Mali early this month to help prevent a yellow fever epidemic from spreading into the West African nation.

Walter Moore, emeritus missionary physician now living in Mena, Ark.; Harriet Gibson, former missionary now living in Germantown, Tenn.; Amanda Holmes of Highland Springs, Va., and Susan Jacobs of Wilmington, Del., are expected to arrive in Mali March 5, with 250,000 doses of yellow fever vaccine.

The four will follow World Health Organization suggestions to encircle an outbreak of yellow fever in northern Ghana and prevent its spread. Because the vaccine must be kept cold, they will use a system of kerosene refrigerators and cold storage boxes to store it.

Shortly after the outbreak was recognized in Ghana, Southern Baptist volunteer Helen Greaves of Hawthorne, Calif., flew to Ghana with 100,000 doses of yellow fever vaccine to help with an inoculation program around Baptist Medical Centre, Nalerigu. Latest reports indicate the disease, which was striking those under 30, is declining and only a few new cases are being reported.

The Foreign Mission Board also shipped vaccine to neighboring Upper Volta.

The Mali volunteers will work with Norman and Beverly Coad, Southern

Baptists' only missionaries in the arid West African nation. The Coads, who began work there in September, hope Southern Baptists will also be able to meet government requests for 5,000 tons of grain to help with famine in the northern part of the country. Altogether, the government has asked for 330,000 tons of grain from worldwide donors, but expects to receive only 100,000 tons.

Because rains were late and sparse, this year's millet crops were poor, and because the Niger River did not flood as usual, rice also failed. Pasture for livestock is so sparse that many are dying and the price of cattle has dipped to \$2.50 a head. Whole villages in the area are emptying as people head south hoping to find food.

Southern Baptists hope to import donated grain in June, just before a new harvest when food is expected to be particularly scarce. The Foreign Mission Board is seeking donated grain so that Southern Baptist funds may be reserved for shipment. The price of freight from Abidjan, Ivory Coast, to Bamako is \$200 a ton.

Silence is not always golden. Sometimes it is yellow.—Dagobert D. Runes

A fault confessed is half redressed.—French proverb.

Baptists come long way in response to disaster

DENTON, Texas (BP)—Southern Baptists have come a long way in just a few years in responding to disasters, relief leaders said at a workshop on disaster relief ministries.

Fourteen Mississippians, led by Paul Harrell and Jim Didlake of the Mississippi Brotherhood Department, participated in the training.

More than 125 volunteers from 17 states attended a three-day workshop at Camp Copass to sharpen their ministry skills in disaster relief. It was the first convention-wide seminar of its kind and was attended by Baptist Men and their wives who donate time to help in disaster situations, said Brotherhood Commission Disaster Relief Coordinator Frank Black.

Four states displayed disaster relief units, which ranged from 18-wheel tractor-trailers to modified pick-up trucks and trailers capable of feeding hundreds of disaster victims. The purpose of the workshop was "to explore ways of having a vital ministry in the midst of a disaster," explained Baptist Men's Director, Douglas Beggs.

"Our past experience has shown Baptist Men can efficiently feed thousands of people who have temporarily or permanently lost use of their homes. We are now working to better coordinate those efforts to enhance that ministry even further," he added.

Baptists in 33 of the 50 states have some type of organized response to disasters, Black added, ranging from feeding homeless people to providing child care for disaster victims.

Participants at the workshop received training in communications, public relations, coordination of volunteers, child care and expanding relationships with other agencies such as the (Southern Baptist) Home and Foreign Mission Boards, Red Cross, and Church World Service.

As the disaster relief program grows, Black explained, volunteers need a better relationship with fellow workers in neighboring states. The untapped potential for such cooperation was tested during the wide-scale response to aid victims of Hurricane Alicia in the Galveston area in late August.

Disaster relief mobile units and volunteers from seven Baptist state conventions joined forces to feed more than 100,000 meals to victims of the hurricane, which left thousands of people homeless. Black said it was the largest response of the disaster relief units to date.

The meals were distributed free by Baptist Men at a cost of \$11,000 or 11-cents per meal. Food was provided by the Red Cross and USDA while Baptists provided the manpower to prepare and distribute the meals.

Baptist Men have provided disaster assistance since Hurricane Carla ravaged Texas in 1961, Black pointed out. The Brotherhood Commission, along with state conventions and the Home Mission Board, has taken the lead in organizing Southern Baptists to respond with manpower, ministry, and financial help during floods, hur-

ricanes, tornadoes, fires and earthquakes.

Bob Dixon, executive director of Texas Baptist Men, said Texas Baptists have gained a reputation as caring Christians with multitudes of people through the disaster relief efforts.

The big tractor-trailer rig with its field kitchens, auxiliary generator and communications has been used to feed more than 650,000 meals, Dixon added. It has traveled as far as Honduras to feed victims of Hurricane Fifi in 1974. As a result of that ministry, he added, there are now Baptist churches thriving where there had been none before.

Dixon, who said disaster relief is a

ministry to the total person, explained the program is patterned after the Master's example of ministering personally to hungry, hurting people.

"It has given hundreds of volunteers the unique joy of using their talents in Christian ministry and has touched the lives of thousands of people in a redemptive way," he added.

Participants at the workshop ranged from retired machinist Al D. Wallraven of Oklahoma City, who came because he wanted to serve God with his talents, to former alcoholic Bob Young of Livingston, La., who hopes to organize a disaster relief program near Baton Rouge.

Survey shows Baptists gain in reaching U.S. counties

ATLANTA (BP)—Southern Baptists made slow but steady progress last year in their attempt to place a Southern Baptist church or mission in every county in the United States, a Southern Baptist Home Mission Board researcher says.

A 1983 survey of state directors of missions indicated 504 counties in the United States lacked a Southern Baptist church or mission, said Clay Price, HMB missions researcher.

The figure represents a net drop of eight from the 512 counties reported as unentered in 1981, the last available year for figures, Price said.

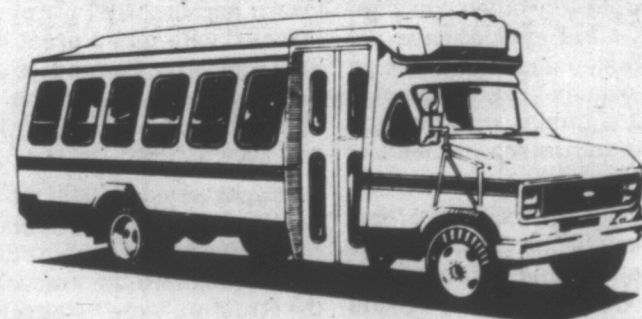
"Since 1973, SBC churches have been organized in 168 counties which

previously had no Southern Baptist churches," he noted.

An unentered county is defined as one without an SBC church or mission, said Price. The survey showed 65 counties have been entered since 1981; 57 previously entered counties were reclassified as unentered, he explained, adding if any existing church or mission disbands or relocates to another county it is possible for a previously entered county to revert to unentered status.

According to the 1980 census, the unentered counties had a combined population of 8.2 million people, said Price.

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Draper reviews presidency as final term concludes

By James H. Cox

LOUISVILLE, Ky. (BP)—Southern Baptists are less likely to "kill each other" now than they were two years ago, James T. Draper Jr., feels.

The president of the 14 million member Southern Baptist Convention said he hopes that is the "contribution I've been able to make" in 21 months of his presidency.

At an interview during the Kentucky Baptist evangelism conference, Draper, pastor of First Baptist Church, Euless, Texas, said he felt when he ran for the SBC presidency in June 1982 the convention needed someone who could "stand with his convictions" and at the same time "be a healer." He referred to a strong "air of tension" at that time between factions within the denomination.

Draper indicated that, to his knowledge, he is not now "saying anything different" than he was saying then. He still believes firmly in the authority and authenticity of the scriptures and doesn't think "we've changed anybody's mind" on that.

But what has changed, he said, is "more openness" among SBC institutional leadership "to input and inquiry." Draper thinks both sides are showing "more willingness to accept some diversity" where they once weren't.

One of the greatest things to come from all this, he explained, is "an admission" by institutional leadership that Southern Baptists have some "substantive differences." Admission of that fact is "a giant step" toward dealing with it, Draper said.

Turning to another topic, Draper thinks women's ordination is potentially the "most emotional and explosive" issue Southern Baptists currently face.

While he agrees it is essentially "a local church matter," he is also personally opposed to women's ordination. He says that evaluation is not based on "male chauvinism" or on the belief a woman "can't manage a church" but complies with his "understanding and interpretation" of the scriptures.

Draper sees the issue as "extremely sensitive" for Southern Baptists for some time to come but suggests Southern Baptists should not make women's ordination "a test of fellowship." Draper hopes there will not be a push for a resolution in the 1984 convention encouraging women's ordination, and also hopes no one will bring one opposing it.

As he enters the final three months of his second and final one-year term as president of the SBC, he assessed the toll it has taken on him, his family, and his congregation.

Draper says that, by the time his second term ends during the convention meeting June 12-14 in Kansas City, Mo., he will have traveled a quarter of a million miles.

He's been away from home "almost solidly" from Monday through Friday each week. But in these two

years, he will have missed only 15 Sundays from his pulpit, and averaged one Wednesday night out of four being present.

He claims his congregation is "very understanding." When approached by local pastors to consider running for president of the convention some six or seven months before the election, he shared the matter with his deacons and they prayed together during those months.

He reported his deacons' meetings have been "transformed" and have turned from business meetings into prayer meetings, reports of personal acts of ministry, and visitation.

In these two years his 6,000-member church has seen its offerings increase from \$2 million to \$3.5 million, Sunday School attendance climb by at least 20 percent and a significant portion of the budget continues to be fed into the Cooperative Program (11th among churches in Texas last year).

As far as the personal toll of the SBC presidency goes, Draper says he physically "couldn't do it again." In all that travel, he discovered he was expected to speak everywhere he went, and to know "everything" on every issue. He found the SBC presidency causes "tremendous emotional pressure" in addition to the physical strain and if he had to do it again he might request a research assistant.

He admits he is "physically tired" and that the "only real mistakes" he has made, revealed through the press, came when he was very tired. Draper indicated his desire to answer questions is both his "strength and weakness" since his statements are often misconstrued, particularly by the secular press.

There haven't been any "particular strains" on his home life, he discloses, because his three children are grown and his wife, Carol Ann, has traveled with him a great deal. The SBC Executive Committee agreed to fund her travel anytime he "deemed appropriate" so on lengthy trips, she has accompanied Draper.

Draper says he thought he knew Southern Baptists as one of their pastors. But when he became SBC president he realized the "mechanics" of the structure were "staggering." He speaks of the denomination's "massive size" and Cooperative Program receipts of over \$2.25 billion.

His greatest surprise as president was not really a "surprise," he pointed out, but the warmth with which he has been received "everywhere I've been."

Southern Baptists are basically people who "love the Lord, love the Word, and love each other" is his candid observation, calling their welcome to him "gratifying."

Finally, Draper offers some advice to the person who will succeed him when Southern Baptists elect a new president in June. He should, first of all, "weigh carefully" everything he

says, to determine if he will be misinterpreted or misconstrued.

Then, he must be "consistent" in what he says.

Finally, he must "preside fairly." Draper said he worked so hard to accomplish that at the 1983 SBC sessions in Pittsburgh, he went to them "in neutral," often forgetting which side he personally favored. If an SBC president can do that, he will have served his denomination well, Draper believes.

(Cox is associate editor of the Western Recorder, Kentucky Baptist's newspaper.)

Nebraskans out of jail

LIBERTY, MO. (EP)—After three months in jail, seven Nebraska men who are challenging the state's education laws rejoined their wives and children in Liberty Feb. 25-26 and vowed to continue their efforts on behalf of Christian schools.

The seven women and their 23 children, all from Louisville, Neb., had been in Liberty since Dec. 16 to avoid arrest warrants that awaited them in their home state. Their husbands were jailed Nov. 23 for refusing to testify at a hearing about the operations of the Faith Christian School. They were released Feb. 23.

The school has been ordered closed by Nebraska courts for failing to comply with teacher certification requirements and other education laws. Supporters of the school contend it should not be subject to government regulation because it is part of a church.

The school became a rallying point for hundreds of fundamentalist preachers and other sympathizers who saw it as a symbol of government crossing into the purview of religion. The men were released after they agreed to keep the school closed. Leaders said they now will work with the state legislators to change Nebraska law so that schools such as theirs aren't subject to state requirements.

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Moonies launch campaign

NEW YORK (EP)—The Unification Church has launched an unprecedented national campaign to increase its membership. For the next three years, international teams of followers of Sun Myung Moon, the church's leader, will rotate from city to city at three-week intervals. Fifty teams of 25 to 50 members each are planning "evangelistic" crusades in the nation's major cities.

They plan to spread their belief that Moon is the new messiah whose purpose is to complete the unfinished work of Christ. The membership drive is accompanied by a message that America is in trouble if it does not "stand up against immorality and communism."

Two Baptist missionaries return to Lebanon posts

BEIRUT, Lebanon (BP)—Two Southern Baptist missionaries returned to their posts in Lebanon March 12, the same day Lebanese Christian, Moslem and Druse leaders were to begin their reconciliation conference in Lausanne, Switzerland.

Russell Futrell, from Pineville, La., and Vivian Trimble, from Holmway, La., took an overnight boat from Cyprus to get to Lebanon.

Futrell evacuated Lebanon Feb. 10 with three other missionaries; Mission Service Corps volunteers Steve and Meriam Fox, from Dayton, Ohio; and five missionary kids. For three weeks before his return, Futrell had helped in the bookstore in

Fes, Morocco. He is assigned to Beirut Baptist School in west Beirut.

Trimble, who left Lebanon prior to the evacuation to attend her father's funeral, rejoined her husband, Bill, an English-language pastor from Shreveport, La., in Monsouriyeh on the east side of Beirut.

The Foxes hoped to return to west Beirut March 13 to resume their English-language ministry with University Baptist Church.

Julia Graham, wife of Finlay Graham, the Foreign Mission Board's associate for the Middle East, reported from Cyprus that 10th, 11th and 12th grade classes are continuing at Beirut Baptist School.

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1,000 new works aim of revivals

By Patti Stephenson

ATLANTA (BP)—Starting 1,000 new Southern Baptist missions in America's unchurched communities is the ambitious goal of 3,000 Mission Revivals, a project spearheaded by the church extension, language missions, and mass evangelism staffs of the Southern Baptist Home Mission Board.

Designed as a follow-up to Pentecost Sunday, last year's effort to garner commitments from 3,000 churches to begin new works, 3,000 Mission Revivals "has the potential of being one of the most productive evangelistic campaigns ever conducted" by Southern Baptists, believes Richard Harris, HMB mass evangelism director.

Jack Redford, HMB church extension director, expressed hope the 1,300 churches which pledged to begin a new work on Pentecost Sunday will launch a mission by conducting a revival this year, if they have not already done so. HMB leaders also expect churches in older state conventions linked to newer conventions to participate by holding revivals in areas pinpointed as having an inadequate evangelical witness.

Language groups, particularly American Indian, Chinese, Hispanics, Korean, and the deaf, are also targeted for mission revivals, according to Fermin Whittaker, HMB director of ethnic church growth. If the project "catches on at the grassroots level, it can be very successful in starting new ethnic churches," Whittaker said. Last year 457 new language works began, many as a result of revivals, he noted.

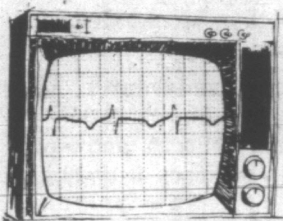
Volunteer teams of pastors and laity are being recruited by associational and state leaders to hold the revivals, Harris explained. Douglas Beggs, director of Baptist Men for the Brotherhood Commission, described such lay-led revivals as an effective means of starting churches in areas "that might not have the re-

sources to bring in a professional revival team."

In addition to revival leader, volunteer teams are needed to conduct surveys, visitation, and Vacation Bible schools, or to perform concerts in targeted communities.

Don Mabry, state missions director for Louisiana, reported good reception to the project by Louisiana Baptists to hold mission revivals at 300 sites this year, including 148 adopted by churches on Pentecost Sunday and another 152 places where churches are needed. More than 100 Louisiana volunteers have signed up to lead revivals without honoraria, Mabry said.

(Patti Stephenson writes for the Home Mission Board.)



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White lies cause distrust

A former church family member often told "white lies" that damaged the reputation of others in the church family. We feel we can trust one another but are not sure of new people who come in. So much harm was done by the lies, we are afraid to trust someone new. Any suggestions?—M.

Dear M.: Yes. One person who proves untrustworthy should not cause distrust of others. True, those who gossip about another, injuring their reputation, are indulging in murderous conduct. One may withhold "apparent" truths when such might injure another person. When the truth is spoken, it must be in love. Digging in other people's garbage is hardly the most loving thing to do,

and one who does soon smells of the garbage and is avoided by others.

Back to your basic question. Do not prejudice someone on the basis of another's conduct or attitudes. Give the person a chance to earn your trust. Likewise, remember you must not assume they will trust you. Keep the relationship open until you have reason to distrust your new acquaintance who may become your friend.

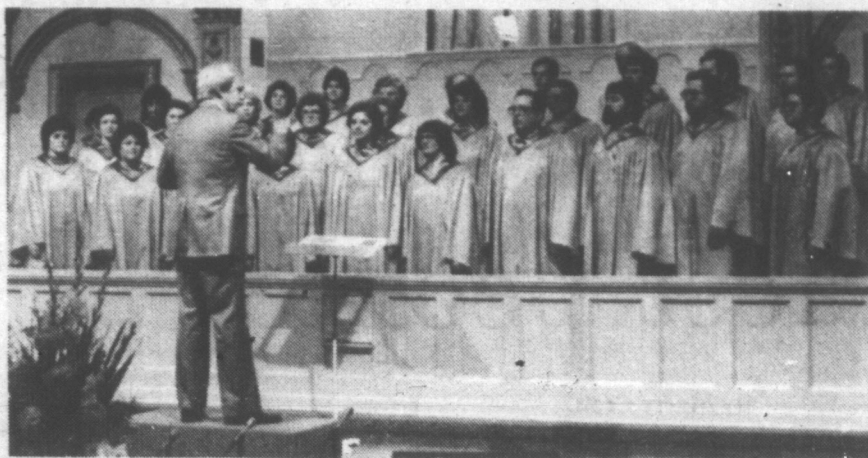
Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

Hinds choirs to present drama

On Saturday evening, March 31, youth choirs from all over the Hinds-Madison Baptist Association will gather at the Jackson City Auditorium to present "A Call To My People," a missions awareness music drama written by Esther and Bob Burroughs.

An estimated 250 voices will combine under the direction of the composer, Bob Burroughs, to present the 7:30 performance.

The drama cast is made up of youth and adults from Morrison Heights Church, Clinton. The director is Charlene Barnette. The part of Jesus will be played by Jay Richardson, while the more contemporary role of pastor will be played by J. W. Brister, associational director of missions. Admission is free.



Festival draws 33 choirs

The Northeast Mississippi Music Ministers Fellowship sponsored its fifth annual church music festival on Feb. 23-24 at First Church, New Albany. On Thursday night, 18 youth choirs and ensembles were present and on Friday night there were 15 adult choirs and ensembles.

Pictured is the Sanctuary Choir from First Church, Starkville, under direction of Truitt Roberts. The Adult Choir from First Church, Louisville, traveled over 100 miles to participate. There were choirs and ensembles from churches in New Albany, Oxford, Holly Springs, Corinth, Tupelo, Nettleton, Houston, Aberdeen, Amory, Columbus, Bruce, Pontotoc, and Louisville. The adult choirs from First Church, Houston, and First Church, Aberdeen, participated even though they did not have full-time ministers of music at the time.

The festival planning committee for this year included Ray Burke of First, Amory; James Francis of West Heights Church, Pontotoc; and James Hess of First, Pontotoc.

BAPTIST RECORD PAGE 7
Thursday, March 22, 1984

N. Carolina paper purchases building

RALEIGH, N.C. (BP)—The Biblical Recorder, the Baptist state paper for North Carolina, will occupy its own building, on or before July 1, 1984, according to Alfred Ayscue, chairman of the board of directors.

The paper currently has between 1,200 and 1,300 square feet of space in the new Baptist Building at Cary. Cost for the space was \$10,725 in 1983.

"Through careful management of our limited resources and the generosity of many who love and support the Recorder, we will move into the new building debt-free," Editor R. G. Puckett said. "The only costs we will have will be utilities and the condominium association fee. We expect to save at least \$8,000 the first year on building costs."

The Recorder Building will be in Park on the Millbrook, an office condominium complex in Raleigh. The unit which the Recorder will occupy contains 2,000 square feet on two levels.

Missionary wields Word to silence spiritist

LUZON, Philippines (BP)—When an old man with a cane rose to confront Rolla Bradley with spiritist teachings, the Southern Baptist missionary met him with the word of God.

And the people of a barrio in Pangasinan province were rejoicing the next day.

Bradley and his wife, Genevieve, were in the Philippines for the 14-day evangelistic crusades in which Southern Baptist missionaries from seven Asian countries participated in January. On the second day of their visit the Bradleys found themselves at the head of an open-air service with about 100 shirts and faces visible through the night.

As the singing began, they spotted a woman wearing a white hooded shirt with "SPIRITISM" written across the front. Bradley prayed Satan's powers would be bound during the service.

As the service was concluding, an old man in the center of the group stood up, supported by his cane. He told Bradley and the interpreting pastor the Bible taught people to forget Jesus' teachings.

"He was a spiritist leader in the village and seemingly had many of the people confused by his teachings and his supernatural powers," said

Mrs. Bradley.

Bradley told the man God is the only source of truth, Jesus is Savior, and contrary teaching is of Satan. He said he wanted him to come to eternal salvation through Jesus. Bradley told the old man he loved him and would pray his eyes would be opened to the truth.

The man seated himself.

"The next day the pastor said the people were rejoicing that the old man had been silenced before the whole community," Mrs. Bradley reported.

Bradley, from California, and his wife, from Texas, reported 61 decisions for Christ in their crusade work. He is a general evangelist in Korea.

Mississippi Baptist activities

- Mar. 26 Vacation Bible School Clinic; FBC, Gulfport; 9:30 a.m.-3 p.m. (SS)
Adult Curriculum Workshop; 7-9:30 p.m.; Robinson Street BC, Jackson/Bowmar Avenue BC, Vicksburg/Highland BC, Meridian (CT)
Church Training Curriculum Workshop; 7-9:30 p.m.; Calvary BC, Greenville/Emmanuel BC, Grenada/FBC, Columbus (CT)
- Mar. 27 Vacation Bible School Clinic; FBC, Laurel; 9:30 a.m.-3 p.m. (SS)
Adult Curriculum Workshop; 7-9:30 p.m. FBC, Yazoo City/Bay Springs BC, Bay Springs/Simpson Baptist Assn. Bldg. (CT)
Church Training Curriculum Workshop; 7-9:30 p.m. FBC, Durant/FBC, Macon/FBC, Tutwiler (CT)
- Mar. 28 Vacation Bible School Clinic; FBC, Brookhaven; 9:30 a.m.-3 p.m. (SS)
- Mar. 29 Vacation Bible School Clinic; FBC, Clinton; 9:30 a.m. 3 p.m. (SS)
Adult Curriculum Workshop; 7-9:30 p.m. East Philadelphia BC, Philadelphia/Parkway BC, Natchez/Forest BC, Forest (CT)
- Mar. 30-31 Prison and Jail Ministry Consultation; Parchman; 10:15 a.m., 30th Noon, 31st (CoMi)
State Instrumental Festival; Mississippi College, Clinton; 7 p.m., 30th-4 p.m., 31st (CM)
- 30-Apr. 1 BSU Leadership Training Conference; Gulfshore Assembly; 4 p.m., 30th-Noon, 1st (SW)
- Mar. 31 Crusader Day; Mississippi College, Clinton; 9 a.m.-4 p.m. (BRO)

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'Gimmick' drawings bring in lost people

By Marty Croll

VITORIA, Brazil (BP)—Kent Faris uses chalk drawings for evangelism because they work.

He gives his drawings to Christians who bring the most lost people to church with them. Such methods, he's been told, are gimmicky, even antiquated. But he does it anyway.

At one church, members seeking his chalk drawings brought 253 visitors.

"I consider myself pragmatic," said the 56-year-old Southern Baptist missionary from New Mexico. "I'm doing something that works. When it quits working, I'll stop doing it."

Faris has seen consistent success using his chalk drawings as evangelism incentives in the Brazilian state of Espirito Santo, where he directs evangelism and missions for the Brazilian Baptist Convention.

"My whole message is to try to involve people in the church to become evangelists," he says. "I've developed the theme: 'Each One Win One.'"

But the drawings are only a part of Faris' evangelism strategy. Faris uses them to identify true workers by seeing who is willing to invite people. Once he identifies top contenders, he teaches them they should witness not to win a picture, but to serve God.

"Everyone wants the pictures but not everyone is willing to work," he explained. "When I go back to the

church a month later, there are usually about three to five people who have taken the initiative to bring in new people. Then I tell them they should do it for the Lord."

Faris sketches biblical pictures on a 2-by-3-foot pad while his wife, Sarah, leads music and Bible study for the first 10 to 15 minutes of their service. He gleans subject matter from wherever he can get it—like prints in books and American Christmas cards. Usually he sketches scenes with backgrounds such as a globe or an open Bible.

Faris is amazed the little talent he claims to have and the simple art it produces would be such an attraction. A group of American Christians visiting Brazil who were asked by nationals if they knew Kent Faris even though at the time of the inquiry, Faris had been away from Brazil for seven years during a break in his missionary service.

"It's amazing. They remembered my name, remembered the work I had done in a park there. They even remember what I drew that day."

An amateur artist all his life, Faris just happened on his chalk ministry. He bought a box of chalk just before he began his first term as a missionary in 1966, but let it sit unused for almost four years.

Then just before the end of his first term a Brazilian congregation asked

him to draw an American Christmas card. The reaction was so overwhelming he began to incorporate chalk drawings and visual sermons into his services.

But Faris soon developed a problem: What do you do with the picture when the service is over and you're packing to leave? "First come, first served doesn't always suit the situation," he admitted.

Once on a trip to one of the 182 churches in his state, two young boys appeared after the service with soulful pleas for his drawing.

"Not willing to do another drawing and wanting to return to the paved road which was several miles away, I said: 'Look, whichever person in this church will bring the most visitors the next Sunday to worship service can have the picture as a prize. OK?'"

In about a month, Faris went back to the church. Neither young boy took the prize. A young girl who lived outside the town brought 46 visitors the next week. The elderly husband of a new believer brought 47.

In another church, the incentive resulted in 94 visitors one Sunday. When the church members wrote to thank Faris, many of the visitors were still attending regularly. Eleven had made decisions of Christian commitment.

Staff Changes

Liberty Church, Rankin County, has called Calvin L. Couch as youth director. He is a junior at Mississippi



Couch

College majoring in religion. He was graduated from Meridian High School and attended Clarke College. He has worked on the staff at Gulfshore Assembly for two summers.

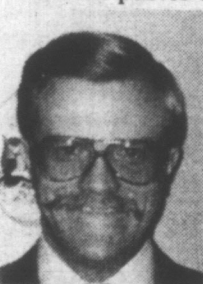


Kelly

Tommy Kelly is the new pastor of Blackwater Church Kemper County. He is a graduate of Blue Mountain College. Kelly and his wife, Pam, both sing; they travel many miles each year to present concerts and to sing or speak at retreats and youth meetings. They have two children.

Phil Adams has been called as minister of music of Immanuel Church, Cleveland. He and his wife, Marsha, and two daughters moved there from Knoxville, Tenn. He is a graduate assistant at Delta State University.

Bill Britton has been called to Four Mile Creek Church, Escatawpa, as associate pastor and youth director.



Britton

He is also in charge of the Children's Church which was started in January. He and his wife, Vicki, have moved into a house owned by the church and are living on the field. He was ordained by the church on Feb. 5. Kenny Goff is pastor.

Danny L. Chaney has accepted the pastorate of First Church, Runnelstown. He is a graduate of East Central Junior College and New Orleans Seminary. The Chaney's have moved into the parsonage at Runnelstown. His previous pastorate was Unity Church, Leakesville.

Men willingly believe what they wish.—Julius Caesar

Dennis Johnsey has accepted a call as pastor of First Church, Pascagoula. He received a master of divinity degree from



Johnsey

Southwestern Seminary and doctor of ministry degree from New Orleans Seminary. He goes from First Church, Summit, where he has been pastor for six years. He also served as pastor of Mantee Church. While at Summit, he also taught Old and New Testament at Southwest Mississippi Junior College. He will begin his ministry in Pascagoula on April 1.

First, Boyle seeks info

First Church, Boyle, is making plans to celebrate its 75th anniversary with homecoming on May 20, 1984. Mrs. Dorothy Jean Bright, Homecoming Committee chairman, states, "We would appreciate anyone having information concerning former staff members and former church members and bits of Boyle church history to contact me at First Baptist Church, Boyle, Miss. 38730."

Revival Dates

First Church, Sardis (Panola): April 1-6; Jimmie C. Wood, pastor of Calvary Church, Greenwood, evangelist; music under direction of Joe Meurrier, minister of music at First, Sardis; services on Sunday at 11 a.m., and 7 p.m.; services during the week at noon and 7:30 p.m.; Bruce G. Jolly, pastor.

Trinity Church, Vicksburg: April 1-6; Ed Griffin, evangelist; Fred Guilbert Jr., singer; Howard D. Smith, pastor; Sunday at 10:40 a.m. and 7:10 p.m.; Mon.-Fri. at 7 p.m.

Cleary Church, Hoover Lake, Florence: beginning Sunday morning, April 8 at 10:45 a.m., and continuing through Friday night, April 13; evening services at 7; evangelist, Malcolm Richard, preaching; Ronnie Cottingham, music evangelist; Kent Shirley, pastor.

Lizana, Gulfport: March 25-28; Donnie Guy, Woolmarket Church, Biloxi, evangelist; Marilyn Smith, Bel Aire Church, Gulfport, music evangelist; Sunday, 11 a.m. and 7 p.m.; week nights, 7 p.m.; Gerald H. Walker, pastor.

Fellowship (Lauderdale): near Okatibbee Lake; March 25-30; services on Sunday 11 a.m. and 7 p.m. with week-day services at 10:30 a.m.

and 7 p.m. except Mon. at 10 a.m.; Q. T. Curtis, pastor of Sage Avenue Church, Mobile, evangelist; Olyn F. Roberts, pastor.

Collins Church: March 25-30; Mon.-Fri. at 7 a.m. and 7 p.m.; noon-day services on Tuesday and Thursday; regular services Sunday; John McBride, director, Cooperative Missions Department, Mississippi Baptist Convention Board, evangelist; Rob Robbins, music director at Monticello Church, music evangelist; Joe Ratcliff, pastor.

Puckett: Mar. 25-28; regular services Sunday and 7:30 p.m. week-nights, Howard Benton, evangelist and Joe Vance, musician, both from Eastside Church, Pearl; Jimmy Carr, pastor.

First, Lauderdale: Mar. 25-28; Albert Wilkerson, Bogue Chitto Church, Tylertown, evangelist; Tom Harrison, musician; Jerry Bishop, pastor.

Gillsburg: Mar. 23-25; youth revival; Friday and Saturday at 7 p.m., Sunday regular services; Ben Carlisle, pastor, Woodville Church, evangelist; Jon Daniels, student at Mississippi College, musician.

Heart disease, cancer claim most SBC lives

By Ray Furr

DALLAS (BP)—Heart disease and cancer rank as the leading killers of Southern Baptist ministers and denominational personnel according to statistics released by the Southern Baptist Annuity Board.

Seventy-three percent of the 323 deaths recorded by the board in 1983 were attributed to heart related illnesses and cancer. Death caused by heart disease and malfunctions increased to 181 over 155 in 1982. Heart attacks contributed to 147 of these deaths. Deaths related to cancer increases by 12 over the previous year to 56.

Respiratory failure claimed 20 lives, 14 deaths were attributed to accidents, and 13 deaths were caused by strokes.

The remaining causes of death totals include leukemia, eight; pneumonia, suicide, blood clots, and natural causes, five each; tumors, four hemorrhaging and hepatitis, two each; and hypertension, diabetes and kidney failure each claimed one life.

The totals reflect deaths of ministers and denominational employees

who participated in the board's retirement programs. One hundred fourteen died in active service while 209 died in retirement.

(Furr writes for the Annuity Board.)

Mrs. Cross dies

Mrs. Violet Cross, 82, died March 4, after a short illness. She had worked with Baptist Women for over 60 years. She and her husband, Emmitt Cross, moved to Falkner, Miss., in 1970 from Detroit, Mich., where they had been in pioneer mission work for 19 years.

Mrs. Cross was a native of Missouri and a graduate of Wayne State University in Detroit.

She had been associational WMU director in Missouri, Arkansas, and Mississippi; state WMU director in Michigan for three years; district director for five north Mississippi counties; and was WMU director at Falkner Church until the time of her death.

Survivors include her husband, Emmitt Cross of Falkner; three sons, Jim Cross of Houston, David Cross of Detroit, and Dale Cross, an employee of the urban evangelism department of the Home Mission Board in Atlanta; two daughters, Shirley Murphree, of Warrensburg, Mo., and Joyann Bullock of Falkner; 17 grandchildren; and nine great-grandchildren.

The funeral was held as a service of praise to the Lord, with her son, Dale Cross, delivering the message, assisted by Jim Ray, Falkner pastor, and Bill Foley, former pastor. Special music was presented by her grandchildren, Marvin and Debbie Murphree and Karl Bullock.

County Line to present film, "The Hiding Place"

On Saturday, March 24, the full-length movie, **The Hiding Place**, starring Julie Harris, Arthur O'Connell, and Jeannette Clift-George, will be shown at County Line Church, Crystal Springs.

There will be no admission charge. An offering will be taken.

"Bring your family and friends. The movie will begin promptly at 7:00 p.m." said Bob Mack, pastor.

Letters to the Editor

BAPTIST RECORD PAGE 9
Thursday, March 22, 1984

Enjoyed Mississippi

Editor:

We were recently in Kemper-Neshoba Association for a World Missions Conference.

Mr. Kermit Sharp, director of missions, had every detail well-planned so that participants could give all their thought and time to ministry. There was no confusion.

The pastors and church people were wonderful, cooperating in every way, always courteous and kind.

We enjoyed serving in Mississippi. Dr. and Mrs. L. A. Lovegren Missionaries to Jordan

Lottery issue

Editor:

Don McGregor concludes in his editorial of March 8, 1984, that I offered an amendment to the lottery resolution for purposes other than my interest in education. Let me point out to you that Mr. McGregor did not solicit any comments from me regarding my failure to vote for the lottery resolution, even though I offered the successful amendment, channeling all proceeds from any lottery to education. For this reason I felt it necessary to inform you that immediately after my amendment had been adopted, the chairman of the Constitution Committee moved final passage and the voting machine was opened. I was on my way to my desk when time ran out, and the machine was locked. I assumed at the time that my deskmate had pushed my "yea" button, but in fact I was not voted at all.

I did not know that I had not voted for the issue until after the House had adjourned, which was done immediately after the lottery vote was taken. I can assure Mr. McGregor that my interest in offering the amendment was simply to funnel the funds towards educational purposes and constitutionally prohibit the expenditure of such funds for any purpose other than elementary and secondary education. In fact, I hand wrote the amendment at my desk approximately 10 minutes prior to the House convening on that Friday and had shown it to the Constitution Committee chairman only moments before offering it.

You should also examine the House rules where every member is required to vote unless he has a pecuniary interest in the legislation at hand, in which instance he may be permitted to vote "present."

William H. Jones
District 104
Mississippi Legislature

Directory problems

Editor:

The intent of this letter is to inform you and Mississippi Baptists of a problem we at First Baptist Church of Fulton have encountered in hopes that others may avoid the same.

In early 1983 FBC opted to have a "Pictorial Church Directory" printed. After consulting with several companies, all being practically the same in their offer, we chose to enlist Photographic Specialties of Memphis to provide this service.

This was in March of 1983.

All the arrangements were made and the settings arranged (May 1983). All seemed well until we received the proofs for the "institutional" pages. Because these were not suitable, they were done over. It was here that the delays began. Due to the retakes of these pictures our "proof book" was late summer in arriving. This however, after correcting many typographical errors, was returned with delivery date 30 days from that time. Again delays.

I began calling in October (1983) concerning these delays, each time being promised our finished product in a matter of weeks.

Prior to sending the "proof book" to us, we had our church history typed, right margins justified, without mistakes, and returned it to them. Our proof book came back without the history as we printed it, but filled with typographical errors. This was corrected mentioning our original copy, and returned to them again.

Finally, after a trip to Memphis to discuss the delay, we received our books Feb. 15, 1984 without the corrections in typing. It has errors and ends in mid sentence and is incomplete.

I trust that I do not sound vindictive, however I do feel our churches need to be aware.

Martin Hayden, pastor
First Baptist Church
Fulton.

Tuition tax credits

Editor:

To take an excerpt from your editorial, may I add this:

This is in no wise a statement in opposition to public schools. Those families that desire to do so should feel free to send their children to public school. They should bear the cost themselves, however, and not expect the rest of the nation to help them.

Also, President Reagan has been a shining example of Christian leadership. As a Christian, I fully support him in his endeavors, which include prayer in school.

Linda S. Williams
Osyka

Tuition tax credit

Editor:

I have been a Southern Baptist for nearly 30 years. I want you to know that I am very disappointed in you and your paper. I have two daughters that are near completing their education in a private Christian school. They have been taught the Bible in class and start each day with a scripture and prayer on the intercom.

Our church passed out a Home Mission bulletin last Sunday, and one item stated that approximately 60 percent of the United States population appears to be lost. Why don't you and your paper devote more time and energy on this problem and leave the private schools alone?

I am glad to see that you haven't complained about the tax breaks the churches receive.

Michael C. Baldwin
Jackson

100 years for Union Church

Editor:

Union Church, Franklin County, was founded in 1859 and will celebrate its 125th Anniversary with a week of special services July 22-27 of this year. Each day during the week a former pastor or other preacher related to the church in the past, will preach.

I am writing about our plans this early to give interested readers time to make plans to be with us. Also, if any reader has information about the church's history, biographies of former pastors, or memorabilia we could display, we would like to hear from them. There was a history of the church written for the 1959 centennial, but as yet we have not been able to locate a copy.

Please write to Union Baptist Church, Rt. 1, Box 139-A, Roxie, Miss. 39661.

What price is too great?

Editor:

Two mothers of the Canary Islands, Spain with three children each, found Jesus as Savior. Each has a very difficult home situation. Their husbands are not saved and do not want them to go to church.

Mari Carmen attends church but is afraid to be baptized, lest she lose her husband's love. I baptized Felisa last April; and that day she was careful to take the house keys with her, for fear her husband might lock her out.

Many of her neighbors to whom she had witnessed came to see her baptized. Five of them professed faith in Christ in that same service.

But Felisa has been greatly tested since then. Her two oldest daughters, ages 16 and 14, were run down by a car on September 30, 1983, and left in critical condition with broken legs and other serious injuries. The younger was in intensive care for over a week and was very near death with a blood clot. I had the joy to hear her say from that intensive care unit that she was trusting in Jesus as her Savior. Both girls now know Jesus. Since we returned to the States for furlough, Felisa has informed us that both girls are now learning to walk again; but even more important, they are learning to walk daily with Jesus.

While the girls were in the Las Palmas hospital, Felisa witnessed to almost everyone on the hospital wards. A number have accepted Jesus as Savior and Lord. She even brought into the hospital a young woman, 16 years old, who had run away from home. This young lady is now a Christian and attends church regularly.

Felisa thanks God and Southern Baptists for sending us to witness to her and her family, to show them the difference Jesus makes. She says that if for no other reason, it was worthwhile for Southern Baptists to send us to the Canary Islands to bring Jesus to her and her family, even though her husband is not yet saved.

Mari Carmen was not willing to pay the price to follow Jesus fully. Felisa believes that no price is too great to pay to have Jesus as Lord.

Charles W. Whitten
Missionary to Equatorial
Guinea, West Africa



MR. AND MRS. GERALD NEAL

Just for the Record

"WE LOVE OUR SENIOR ADULTS" was the theme of a banquet given Feb. 15 to honor the senior adults of Corinth Church, Damascus community, near Little Rock. Mr. and Mrs. Gerald Neal were crowned Mr. and Mrs. Young-at-Heart. Other members honored were Sara Caldwell, Bobbie Beckham, Mr. and Mrs. Lancaster Gibson, Earline Wiggins, and Mr. and Mrs. Irvin Massey.

Corinth Church held a Sweetheart banquet for its youth Sunday School class on Feb. 18. Speakers were DANE TRUHETT and DANNY RUSSELL, members of the "Believers." LISA WIGGINS and TONY STOVALL were crowned sweethearts. Others present were Lisa Neal, Matt Tucker, Angel Truhett, and John Massey. The pastor is Mike Truhett.

Our Daily Bread, an interdenominational kitchen ministry in Jackson County with several Baptist churches participating, has served its 100,000th meal. The non-profit organization was begun 15 months ago to serve hot meals to those in need, no questions asked.

United Christian Outreach, sponsor of Our Daily Bread, has also voted to purchase the building on Hospital Road that serves as the kitchen.

Scott County Baptist Association has a new office building located on Airport Road in Forest. Offices were moved last month to the new location from the previous location in the Forest Church. The Scott County director of missions is Holmes H. Carlisle.

Church chalks up TV breakthrough

CUREPIPE, Mauritius—After five years of trying, Baptists on the Indian Ocean island of Mauritius succeeded in having their first television program. The 10-member choir of Curepipe Baptist Church was invited to record a video production just before Christmas, after a church member wrote asking for the opportunity. Because the television station double-booked, the choir had to make two trips to record the program. But they were so excited by the results that they immediately started planning an Easter program. Southern Baptist missionary Norman Wood, who had tried for five years to get a Christian film on television on the island, said he hopes this will be a "break-through" for other Christian programs.

Pray for MKs

March 28—Kevin C. Peacock, Korea, Mississippi College.

Theater plans "Songfest"

A "Christian Songfest" will kick off a new series of concerts, shows, and programs featuring family entertainment, now being planned for the Saenger Theater in downtown Hattiesburg. Sponsored by the University Civitan Club, the "Saturday Night at the Saenger" events will be free and open to the public.

The "Christian Songfest" is scheduled for March 31 at 7:30 p.m. It will offer the music and ministry of four Hattiesburg-area Christian groups. Kinfolk, from Petal, and Carpenter's Wood, comprised of William Carey College students, perform contemporary Christian selections. More traditional gospel and spiritual music will be provided by Ebony Essence, made up of four USM students; and the Hub City Quartet. According to the show's director, Kurt Brautigam, "We are looking forward to a great evening. We're very happy to be able to bring this kind of a show to Hattiesburg, and hope that it will provide a blessing for everyone involved. Everyone is invited to come and join in on the fun."

Future events in the series will be scheduled as often as possible, Brautigam indicated, and said other "Christian Songfests" are being considered, as well.

Hastings to retire as Illinois editor

SPRINGFIELD, Ill. (BP)—Robert J. Hastings, 59, will retire as editor of the Illinois Baptist in September, shortly after his 60th birthday.

Hastings, who has been editor of the 34,000 circulation weekly newspaper of the Illinois Baptist State Association 17 years, said the early retirement will enable him to do more teaching and creative writing.

This fall, Hastings will be visiting professor at Golden Gate Seminary in Mill Valley, Calif., where he was adjunct professor for two months in 1977.

When he became editor in 1967, circulation of the Illinois Baptist was about 19,000. Soon after, the paper was included in the state Cooperative Program budget and circulation rose to a peak of 46,000. It remained there until postage rates in 1982 forced circulation back to its present level of 34,000.

Hastings' most widely reprinted piece is a 250-word essay, "The Station," which first appeared in the Illinois Baptist in 1980. Ann Landers subsequently reprinted it twice in her syndicated column.

Other than student pastorates and two occasions as pastor of the University Baptist Church in Carbondale, Ill., all of Hastings' ministry has been with the denominational agencies. He spent 10 years in stewardship promotion with the SBC Executive Committee in Nashville and the Kentucky Baptist Convention.

Providence has given us hope and sleep as a compensation for the many cares of life.—Voltaire

Missions shortfall expected unless basic giving increases

By Mary Jane Welch

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board will have to cut its budget by nearly \$2.8 million before the end of the year unless Cooperative Program giving picks up, says the Foreign Mission Board's treasurer.

Giving is up 6.51 percent over 1982-83, but the convention operating budget calls for an 11.91 percent increase, reported Carl Johnson in the February meeting of the Foreign Mission Board. Because the Foreign Mission Board has been allocated 50 percent of the convention's basic operating budget, its budget will have to be cut 50 cents for every dollar that falls short, he warned.

"We are always alert to a possible shortfall in the Lottie Moon Christmas offering," he said, "but the possibility of a shortfall in the SBC basic operating budget adds a new dimension to budget planning."

Johnson noted two states, Arkansas and Florida, are setting the pace in giving this fiscal year by increasing Cooperative Program gifts to convention causes by 15.32 percent and 23.56 percent, respectively.

Other financial news was more encouraging. A \$1 million gift for the board's missionary learning center from J. Harwood and Louise Blanks Cochran of Richmond, Va., moved total gifts for the center to \$13.5 million—less than \$2 million from the \$15.1 million goal. The gift is the Cochranes' fifth to the learning center.

Workers are putting final touches on construction of the 20-building complex near Richmond on land donated by the Cochranes. The first career missionary orientation at the center is scheduled to begin April 9.

Board members heard Southern Baptists gave a record \$6.1 million for relief ministries during 1983 and more than \$7.2 million was allocated. During December and January, more than \$920,000, including \$461,136 to initiate a major developmental project in the Moretan area of Togo, was allocated.

The Moretan area, where North Carolina baptists will carry out a three-year partnership missions project, had no Christian witness until Baptists held crusades there last fall. Plans call for agriculture, community health, vocational training, water development, and road and bridge improvements, as well as evangelism.

Also related to human needs, Don Turner, missionary to Brazil, was announced as consultant for community development. He replaces Timothy Brendle, who recently was named director of the new missionary learning center. Turner, a native of Caro, Mich., has been coordinator of disaster and hunger relief for the North Brazil mission since 1975 and was chaplain at the goodwill center in Recife for six years. He also has been professor at the Seminary of Christian Educators and part-time professor at the North Brazil Baptist Theological Seminary.

Turner is a graduate of Carson-

Newman College, Jefferson City, Tenn.; New Orleans Seminary; and Southern Seminary, Louisville, Ky.

In other action, the board approved recommendations for providing more opportunities for college and seminary students, including those not connected with Baptist Student Unions, to become involved in overseas missions.

In outlining the program, Harlan Spurgeon, vice president for human resources, noted about one-third of all active missionaries were involved in student missions before becoming missionaries.



Dependable center for three decades

By Bob Simmons

The Cooperative Program has been the exciting and dependable center around which my ministry has revolved for three decades of Christian service. As a pastor I knew the Cooperative Program to be an effective instrument with which I could inspire my churches to be involved in a world-wide ministry. I could assure my people that their offerings through the Cooperative Program would indeed extend in usefulness to the farthest reaches of a lost world.

As a foreign missionary for almost 10 years, I felt the Cooperative Program to be the most dependable method possible to support a foreign mission force more than 3,000 strong. I never speak to a missionary from another denominational group without thanking God that my Southern Baptist forebears had the wisdom to follow the Lord's leadership into the Cooperative Program. Its genius has made our convention what it is in missionary involvement. Its depend-

Two missionary children, Hugh and Debbie Pinkston Redmon, were among the 16 career missionaries and two missionary associates named during the meeting. The two, who were appointed to Venezuela, are the children of Don and Jo Redmon, missionaries to Costa Rica, and Ed and Greta Pinkston, missionaries to Ivory Coast. The board also reappointed four missionaries and named 16 Mission Service Corps personnel and two medical receptors.

(Mary Jane Welch writes for the Foreign Mission Board.)

ability provides great peace of mind to missionaries far from home.

Now as I begin a new ministry on the faculty of New Orleans Baptist Theological Seminary, I am reminded it is also the Cooperative Program that makes the teaching ministry possible in the seminary setting. And that seminary is just one of many institutions that help Baptists train an increasing corps of ministers for an expanding work.

Thus, wherever I have turned in the gospel ministry, the Cooperative Program has been there challenging stewardship, opening up the world to our people's service, and supporting the preaching, teaching, and healing ministry of the Word.

I thank God for the Cooperative Program. Surely it is God who gave it to us Southern Baptists. The Cooperative Program seems inspired to me!

(Bob Simmons is on the faculty at New Orleans Seminary. He is a former missionary to Hong Kong and to the Philippines.)

Book Reviews

THE MISUNDERSTOOD MAN, by Walter Trobisch; Inter-Varsity Press, 1983; 103 pages; paperback, \$3.95.

This little book is a psychological and sexual (in its broader sense) study of man, the male of the species. It is in a sense a comparison between man and woman. Trobisch believed that man suffers from insecurity, inadequacy, and inferiority in relationship to the woman. He is intimidated by the female person in his life—his wife, or mother, or female partner—and develops a feeling of being superfluous and frustrated and, thus, develops a fragile ego.

To protect himself he withdraws, develops a shell around himself, shuts off his feelings, seeks the companionship of male friends who understand him, or perhaps becomes unfaithful in the marriage bond.

Trobisch maintains that it doesn't have to be this way, however, and that by faith man can be freed of his insecurity and inferiority. Through faith in Christ he can learn to follow the leadership of God, he can develop a sense of humor and laugh at himself, he can learn how to communicate with his wife, and develop a feminine kind of tenderness, a fatherly strength, and can become so secure that he exudes security to others in his family and circle of friends.

This book begins with a rather pessimistic and gloomy air but ends with a note of triumph. One might question whether or not Trobisch is overly dependent upon Freudian psychology. This book is not for everyone, but I recommend that pastors read it and use it in select cases of marriage counseling.—Reviewed by Alan Day, pastor, First Church, McComb.

Devotional Millionaire by adoption

By Armond D. Taylor, Summerwood Church, Olive Branch
Romans 8:16-18

In these verses Paul speaks of adoption into the family of God. Several years ago, in my home community, there was an emphasis on the heirs of the Edwards' Estate. It seems that all the heirs from this illustrious family were



Taylor

about to strike it rich. The catch came when people were asked to give money for attorneys' fees to pay for the necessary litigation. They promised to keep in touch. Since they were never heard from again, it became questionable as to who struck it rich.

We do not have to wait for an unexpected inheritance to become a millionaire. We are one already. We became millionaires the moment we received Christ as our saviour.

Paul uses the word adoption as a means of entrance into God's kingdom. We have been adopted into the family of

God by faith.

I stood one day before a judge in an adoption proceeding for my two oldest children. He said, "Do you realize that as soon as I sign this adoption decree that these children will forever be your responsibility and that you can never disown them?" That's true for us as God's children. We have access to all that God has and that makes us a millionaire.

The words from the song, "A Child of the King," expresses this truth:

I once was an outcast, a stranger on earth,
A sinner by choice and an alien by birth,
But, I've been adopted, my name's written down
I'm an heir to a mansion, a robe, and a crown.
I'm a child of the King — through Jesus my saviour,
I'm a child of the King.

Paul speaks in this passage of the fact that we are fellow members, fellow believers, fellow heirs, fellow sufferers, and fellow glorified ones.

There is a great truth in v. 18. Suffering is but for a little while. The glory is forever. We await the glory!

All Africa Baptist body takes second step forward

HARARE, Zimbabwe (BP)—Representatives from nine African nations took the second step toward making "the miracle of an African-wide cooperation" come true at the first assembly of the All Africa Baptist Fellowship in Harare, Zimbabwe, Jan. 17-22.

The group's general secretary-treasurer, S. T. Ola Akande of Nigeria, said the "miracle was sparked by the awareness of African Baptist leaders of the continent-wide need for cooperation in evangelism and training of leaders."

Akande, also general secretary of the Nigerian Baptist Convention, told 136 registered delegates and observers that Nigerian Baptists will finance scholarships for training potential Baptist leaders from across Africa at the Nigerian Baptist Theological Seminary in Ogbomosho, which offers degrees in theology and religious education.

The Nigerian seminary, which has a long-standing relationship with Southern Seminary in Louisville,

Ky., recently gained accreditation in its own right from the Southern Association of Colleges and Schools in the United States.

Nigerian Baptists want to provide the scholarships to help Africans train leaders just as Southern Baptists gave through their Foreign Mission Board and missionaries to train leaders for Nigerian Baptists, Akande explained.

Akande said the 134-year-old Baptist work in Nigeria has grown into a strong, stable convention, the strongest in Africa, because of the efforts of Southern Baptist missionaries in providing education and emphasizing stewardship training, the willingness of missionaries to let Nigerians move into positions of responsibility and the willingness of Nigerian Baptists "to be selfless in educating leaders for tomorrow."

The new fellowship was constituted and elected officers in July 1982 during the general council of the Baptist World Alliance in Nairobi, Kenya.

Fire doesn't singe revival

BOSSIER CITY, La. (BP)—Flames caused \$1 million in damage to First Baptist Church in Bossier City, La., Feb. 22, but they didn't singe the spirits of the congregation.

The blaze decimated the choir loft-baptistry area, and soot marred the rest of the rooms' white interior.

Pastor Fred Lowery spoke to the members of his church less than 24 hours after the fire when assembled for revival services which had begun the previous Sunday. The fire didn't cause them to miss a service; they just moved to the auditorium of

nearby Airline High School.

"Our people refused to be discouraged," Lowery said later. "In fact, we are excited."

Part of their excitement has come because of what happened during their revival led by Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., and former president of the Southern Baptist Convention.

The church baptized 14 persons the night of the fire. The next evening 40 persons made professions of faith in Christ.

capsules

Army advances

LONDON (EP)—According to figures recently published by the Salvation Army's International Headquarters in London, the number of countries in which the Salvation Army is working increased from 79 to 85 during the last decade.

In 1983 16,348 officers were active in the SA and 1,536 cadets received training. The total number of Salvationists surpassed the 3 million mark. Every Sunday Salvationists instruct half a million children in the Christian faith.

Youth Lab

FORT WORTH, Texas—Southwestern Seminary here will host the annual Youth Lab Workshop, April 13-15.

"Youth Ministry: Interfacing Youth with God," will be the focus, and seminars will examine discipleship, clowning, missions and evangelism.

For more information or to pre-register, contact Philip Briggs, P. O. Box 22328, Fort Worth, Tex. 76122.

Lutheran-Anglican

GENEVA (EP)—Gunther Gassmann, head of the World Council of Churches' faith and order secretariat, said the "most significant ecumenical development is in Lutheran-Anglican relations."

Most U.S. Lutheran and Episcopalians (Anglicans) have had a limited form of eucharistic sharing for more than a year, and have begun a third round of theological dialogues that some expect will lead to a greater degree of cooperation. A recent international Lutheran-Anglican consultation urged that "full communion" be established between the two traditions while the groups remained "autonomous."

Mozambique

BLOOMFIELD, N. J. (EP)—The churches in Mozambique are growing so rapidly that if evangelization continues at the present rate for the next 20 years, the country will have been evangelized, says Robert Foster, International director of Africa Evangelical Fellowship. "Tremendous strides have been made," he reported after a visit. "In some districts more than 50 percent of the people are born-again believers."

Missionaries were expelled in 1959, but since then the government has taken more conciliatory attitude.

Missionary News

Robert and Flora Holifield, missionaries to Italy, have completed furlough and returned to the field (address: Via Monte Bianco 91, Rome, Italy).

Harry and Frances Raley, missionaries to Taiwan, have arrived in the States for furlough (address: 715 E. Northside Dr., Jackson, Miss. 39206).

Jonathan and LaHoma Singleton, missionaries to the Windward Islands, may be addressed at Hewanorra Baptist Centre, 43 Martin Luther King St., Vieux Fort, St. Lucia, W.I. He is a native of Belzoni.

Beirut school reopens

BEIRUT, Lebanon (BP)—Students in the 11th and 12th grades at Beirut Baptist School returned to classes Feb. 29, nearly a month after fighting forced schools in west Beirut to close.

Missionary principal Jim Ragland, from Wetumka, Okla., planned for 10th graders to return to class March 1.

School buses are not operating and preschool through ninth-grade students are not returning to school because scattered fighting and acts of violence have continued in west Beirut, Ragland said.

Isam Ballenger, Southern Baptist Foreign Mission Board director for Europe and the Middle East, said the Arab Baptist Theological Seminary in Monsouriyeh also is operating. Shelling in that area forced administrators to cancel final exams and close the seminary Feb. 14.

Black and white

SPARTANBURG, S.C. (BP)—More than 2,500 Baptists from both black and white churches attended the South Carolina Baptist and Baptist Educational and Missionary Conference on Evangelism.

The meeting, described as the first of its kind involving the two denominations, was sponsored jointly by the South Carolina Baptist Convention and the Baptist Educational and Missionary Convention of South Carolina.

Lose property

WASHINGTON (BP)—A congregation of dissident Presbyterians in Baltimore, Md., lost a final appeal to regain control of its church property when the U.S. Supreme Court declined Feb. 21 to review its complaint against the local presbytery.

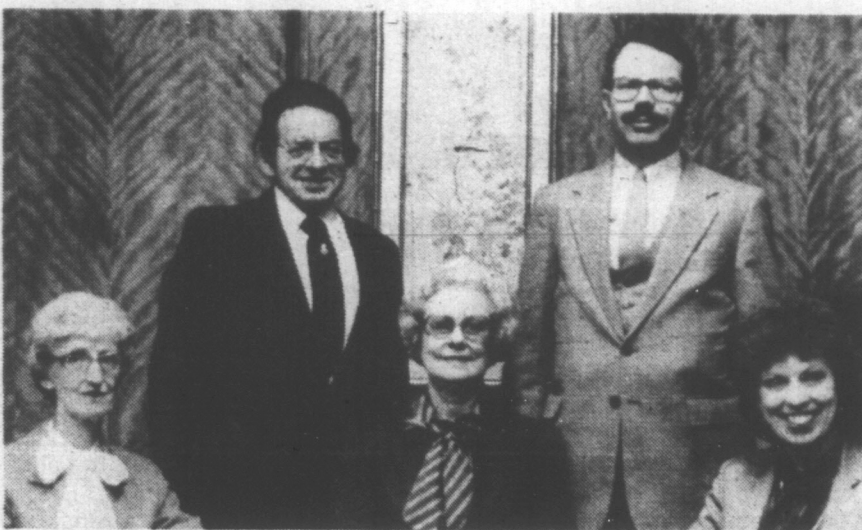
Babcock Memorial Presbyterian Church, which withdrew from the United Presbyterian Church in 1981 in a dispute over church doctrine, had sought through the courts to regain the property seized by the parent denomination after the 228-6 vote severing the denominational relationship.

A clause clarifying the denomination's claim on local property was added to the United Presbyterian constitution in 1981 after a Supreme Court ruling that even hierarchical denominations must make explicit claims on local church property or risk losing it to dissidents such as those at Babcock.

Bayou View will dedicate building

Bayou View Church, Gulfport, will observe dedication services for its new church facility on Sunday, April 1. The morning service will be on the normal schedule; the afternoon service will begin at 2:30, to be followed by "open house" that will conclude at 5 p.m.

R. Bryant Barnes is the pastor; Grover Stuart is chairman, dedication service committee.



EVELYN VAUGHN (MRS. CHESTER) of Jackson (center) was one of five writers at WMU, SBC in Birmingham, Ala. recently to accept assignments for the 1985 Meet the Missionary book series. This set of four missionary biographies for children will be jointly produced by WMU, SBC, and Broadman Press. Mrs. Vaughn will be writing about Mr. and Mrs. Norwood Waterhouse, home missionaries. Pictured with her are the other writers (l to r): Roberta Ryan, El Paso, Texas; Wendell Belew, Atlanta, Georgia; Trent and Mary Butler, Nashville, Tenn.



MRS. MATTIE WILLIAMS, organist at Ora Church in Collins, is shown with the organ the church presented to her Feb. 19 as a gift of appreciation. That Sunday was named Mattie Williams Appreciation Day, taking note of the fact that she has been organist at Ora for 37 years. On the same date, the church dedicated an Allen organ recently bought from McLaurin Heights Church, Pearl. Ed Weldon of Temple Church, Hattiesburg, was guest organist for the dedication service. Claude Fortenberry is interim pastor; Ronnie McCall is minister of music.

BIRMINGHAM, Ala. (BP)—Carol Sisson of Birmingham, Ala., has been named public information specialist for Woman's Missionary Union, SBC. WMU has approximately 1.2 million members.

Sisson began work at WMU in 1981 as public information secretary, and later became public information assistant.

Harold D. Smith, pastor of First Baptist Church, Columbia, Tenn., since 1976, has been named an architectural consultant for the Baptist Sunday School Board, Nashville, Tenn.

Bob R. Taylor, youth consultant for 21 years at the Baptist Sunday School Board, Nashville, Tenn., has resigned to begin a personal, nationwide youth and parenting consultation ministry.

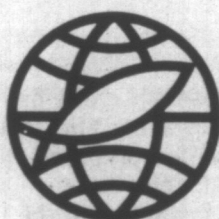
The bee is more honored than other animals, not because she labors, but because she labors for others.—Chrysostom

Names in the News

BRENTWOOD, Tenn. (BP)—Gerald Stow, pastor of First Church, Cookeville, Tenn., has been elected executive director-treasurer of Tennessee Baptist Children's Homes Inc., effective April 15. Stow will succeed Evans B. Bowen who retired Dec. 31, 1983. Stow, pastor of the Cookeville church since 1976, has been active in denominational life, serving currently as a trustee of the Baptist Hospital in Nashville and on the Southern Baptist Home Mission Board. He also is a member of the Southern Baptist Convention's special study committee on Canada. A native of Dresden, Tenn., he is a graduate of the University of Tennessee, and Southwestern and Southern Seminars.

Tocowa Church, Panola County, on Sunday evening, Feb. 25, ordained Emmett Whitten as a deacon. The council's questioning session was led by G. E. Jolly, director of missions, Panola Association. Jimmy Anthony, Tocowa pastor, preached the ordination sermon; Bobo Faulkner, chairman of deacons at Tocowa, gave the charge to the candidate. O. W. Wheeler gave the charge to the church. Robert Onkst led in the closing prayer.

Three new deacons were installed recently at Four Mile Creek Church, Jackson County. They were James Barrow, P. S. Garner, and Robert Demoney Jr. Three other deacons who rotated off the board were presented certificates of appreciation and gifts from the church on Jan. 8. Kenny Goff is the pastor.



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The fall of the Southern Kingdom

By Bill Causey, pastor, Parkway, Jackson
II Kings 23:31-25:30

After the 31 year reign and reforms of Josiah, the righteous king, there follows a succession of weak, unstable, and evil kings. Each in his own way shows the final failure of evil in all its forms and the judgment of God upon their failure to follow him.

I. The inevitable result (23:31-24:20)

Pharaoh Neco of Egypt, who killed Josiah at Megiddo, became the controlling power of Judah during this time. Even though the people put Jehoahaz on the throne, he was within three months imprisoned in Riblah. Riblah was apparently a military headquarters city for Pharaoh at this time. Having deposed Jehoahaz, the Pharaoh put Jehoiakim on the throne in his place and removed Jehoahaz to Egypt where he died. This new king paid tribute to Pharaoh (v. 35) by heavily taxing the people. This puppet king then became subject to Nebuchadnezzar, king of Babylon, for three years (24:1) at which time he rebelled against Babylon to his own hurt. He became prey even to the weaker nations of the region and all of this is seen as punishment from God (24:2) for the tragic and evil reign of Manasseh (ch. 21).

National disintegration could not be avoided and we see Judah becoming a pawn in the competition for power between Babylon and Egypt. To see the chosen of God desperately looking to other nations for survival instead of to the God of heaven shows how true the words of the prophets

had become. They were finished as a nation.

A son of Jehoiakim, named Jehoiachin, became king as Babylon took over from Egypt the power in that region (24:7). The remembered act of his reign was that he surrendered and became the prisoner of the king of Babylon along with selected others (11-12). This resulted in the partial destruction of the treasures of the temple and palace and the captivity of Judah's most able people (13-16).

The king of Babylon made Zedekiah (Mattaniah) king. Zedekiah rebelled against Babylon (24:20). This led to the final siege of Jerusalem by Nebuchadnezzar (25:1). The food supply failed and the king and his warriors fled to the Arabah (land near the Jordan, in this case) while the Babylonians (called Chaldeans in vss. 4 and 5) surrounded the city. He and his men were captured near Jericho and taken to Riblah, which had become the military headquarters of Nebuchadnezzar. Here Zedekiah's sons are slaughtered before his eyes and then his eyes put out. His last visual memory would be this tragedy. He is taken captive to Babylon.

Verses 8-21 describe the final destruction of Jerusalem and more sadly, the final destruction of the temple. The religious leaders (v. 18) and the political and military leaders which remained (v. 19) were led away and killed in Riblah.

II. The symbolic aftermath (25:22-30)

Gedaliah (a grandson of Shaphan who was part of Josiah's reform against evil) becomes governor (not king). He stands as a symbol of the good of Josiah's reform. He was a friend of the prophet Jeremiah (Jer. 24:26). His attitude was one of conciliation and acceptance of their inevitable captivity in Babylon (v. 24). This last symbol of reform and acceptance of God's judgment is struck down by a rebel band led by Ishmael (v. 25), and the rebels flee for safety to Egypt. There is nothing left of God's influence in Judah. God's people are a nation within their own borders no longer.

And, of all things, the captive king Jehoiachin, is permitted a conclusion to his life which pictures him as a comfortable captive eating at the foreign king's table and dependent upon the king of Babylon for his sustenance. Judah has fallen! Her captive king accommodates to Babylon! What a tragic conclusion to God's once great people.

III. The certain lessons

Internal moral and spiritual weakness bring their destructive result sooner or later. Reform without true repentance cannot halt the relentless march of God's eternal purpose in the world. Evil destroys. Always!

God always wants better for his people than we often permit. Living for him is history.

Jesus calls persons

By Robert Earl Shirley, pastor, Parkway, Tupelo
Mark 8:27-38

Jesus chose his disciples that he might train them, teach them, and prepare them for continuing his work after his return to heaven, and his withdrawal here with his disciples may well have been for this purpose, free from interference from Herod and the Pharisees. One of the methods that he used was to ask questions that would cause them to arrive at the truth for themselves. Our lesson this week deals with what was undoubtedly the most important of these.

The pertinent question (8:27-30). This question that Jesus asked so many years ago continues to be one of the most used texts of preachers and evangelists in every generation, "Who is Jesus in our world today?" One can well understand the confusion in those first years. He preached a message that was unique in any age, and he performed miracles beyond the ability of other men.

Since the incarnation staggers the imagination, people would naturally assume that he was some superhuman person or a resurrected notable like John the Baptist or Isaiah. The question was not asked for information, as both he and his disciples already knew the answer. Those who are to follow Jesus, though, must consider what the world will say to avoid being swayed by well-sounding but incorrect ideas. There are those persons in these days, even so-called scholars, who deny the deity of Christ, brand him a radical revolutionary, or even pronounce him a fraud.

There was, and is, a still more important question that must be answered, "Who is Jesus to YOU?" The answer of Peter that he was the Christ means that he is the Anointed by God or the Promised Messiah. He is the fulfillment of all of those beautiful prophecies of Isaiah and others in the Old Testament. This is the faith that they must have if they are to remain steadfast in the days ahead, and it is the message that they are to proclaim to the world as disciples.

The dramatic disclosure (8:31-33). Since his asking the question was to make sure that the disciples understood, it seems strange that he then told them not to tell anyone. This Messianic Secret is explained by the fact that he knew the hearts of men and neither needed nor desired the superficial praise of insincere people who would have flocked to him out of curiosity and for personal physical gain. His Messiahship cannot be understood apart from the cross. In clear words, he gave a detailed account of his suffering, death, and resurrection.

Lacking an explanation of these events, Peter, who loved the mountaintop experiences, rebuked Christ and was rebuked by Christ in return. Much of the world in that day re-

jected Christ because he did not fit the mold that they had anticipated. The modern age, like Peter, frequently sought to have a savior without the suffering and blood element, but such is not to be. Death must be overcome, and sin must be defeated. For this purpose, Jesus chose to come and die on the Cross. He is still considered many things by many people, but he is still the one who was born a Savior, Christ the Lord.

The demands of discipleship (8:34-38). The call to follow Jesus is to total commitment and involves not only the disciples but "whosoever" will come after him. Following Jesus is a voluntary act of the individual who accepts the way of Christ regardless of the cost. Just as Jesus submitted himself to the cross, so must one willingly continue faithful under all circumstance. In the case of the disciples, this was to cost some of them their lives. Though we may not be in such danger today, our commitment should be less. The principle that one gains his life by giving it or receives by giving remains true today in any degree of sacrifice. The world is filled with people who have sold their self-respect, their honor, their very souls for material things, only to find that their lives are still empty and happiness fleeting. What one HAS will ultimately be taken away; what one IS is his forever. Someone has said, "That man is no fool who gives up that which he cannot keep to gain that which he cannot lose."

We have become so engrossed in the work of the Lord that we have forgotten the Lord of the work.—A. W. Tozer.

The reason some men do not succeed is that their wishbone is where their backbone ought to be.

Friendship is a silent gentleman that makes no parade. The true heart dances no hornpipe on the tongue.

Life and Work

Interpreting his death

By Gerald P. Buckley, pastor, Parkway, Natchez
Mark 14:1-52

A time of crisis will usually reveal the true character of a person. Nowhere do we learn more about the character of Jesus than in the crisis of his rejection and crucifixion. This lesson deals with the last hours of Jesus before his arrest and cruel death. Through the institution of the Lord's Supper, he sought to aid his disciples in understanding his death.

The Lord's Supper needs to be magnified in many Baptist churches. For far too many, it is an ordinance tacked on to the end of a regular service. If we understand the real significance, the Lord's Supper would become one of the high hours of worship. May we strive to make the Lord's Supper more meaningful in our lives and churches.

I. The preparation (Mark 14:12)

Wednesday had been a quiet day at Bethany. The next day, Thursday, the disciples inquired about where Jesus wanted them to prepare the Passover meal.

The Passover was an important feast to the Jews. It celebrated the passing over of the Hebrew houses in Egypt by God's death angel, and commemorated the deliverance of the Hebrews from their Egyptian slavery.

Jesus responded to the question by telling Peter and John exactly what

to do. They were to follow a man carrying a pitcher of water. In New Testament times, a man bearing water in a pitcher would stand out. This man would point out the place where they were to have the meal.

That evening Jesus and his disciples gathered to eat the Passover. It is worth noting that they gathered in an upper room. They were above the street level and away from the clatter and clamor of the crowd. All of us need to find a quiet place away from the crowd.

Preparation is crucial to every venture in life. The disciples could not face the crisis that lay ahead without proper preparation.

Our church sponsors a camp each year for children in grades two through six. We have about 120 children in attendance. We have learned that it is impossible to have an effective worship service with these youngsters unless we make good preparation. The method that works for us is to give each child a guide sheet. They are not to speak a single word after getting their sheet. They go outdoors with their Bible and guide sheet. They do not sit any closer than ten yards to anyone else. After about ten minutes, they return to the meeting place without speaking a word. The worship is effective

because each child has prepared himself by being quiet and receptive. The disciples prepared by gathering in that upper room.

II. The institution of the Lord's supper (Mark 14:22-26)

They gathered in that upper room to eat the Passover meal that pointed back to the nation's deliverance from economic and political bondage in Egypt. During this meal Jesus instituted a new meal pointing to a greater deliverance—deliverance from the bondage of sin and death.

Can you imagine the closeness of fellowship in that upper room? Here were Jesus and the disciples, and the end was drawing near. The time of his departure was at hand. And the great events surrounding the cross were just beginning. There was a closeness among those present. Each time we come to the Lord's table we ought to feel a part of something bigger than we are.

It is possible to get so involved in church activities that we can forget the main thrust of what the Christian faith is all about. Each time we receive that bit of bread we should remember anew the body that was broken on Calvary. Each time we consume that fruit of the vine it ought to remind us of the blood that was spilled for our salvation.

What can wash away our sins? No-

thing but the blood of Jesus. What can make us whole again? Nothing but the blood of Jesus. It is at the cross that one realizes his unworthiness, feels the burden of guilt, and receives the assurance of forgiveness.

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